

*Christianity the only true Comfort
for Troubled Minds.*

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A
S E R M O N

Preach'd before the

Q U E E N

I N H E R

Chapel Royal at St. James's.

SUNDAY November the 3^d 1706.

By GEORGE STANHOPE D. D. Dean of
Canterbury, and Chaplain in Ordinary
to Her MAJESTY.

Publish'd by Her Majesty's Special Command.

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for Troubled Minds.

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S. MATTH. xi. 28.

Come unto me all ye that labour and are heavy laden, and I will give you rest.

OUR Blessed Lord had, in the Verse next V. 27. before, declared the universal Extent of that Power committed to him by his Father; and the Impossibility of attaining to a true and saving Knowledge of God, except by His Imparting Assistance. After this there could remain but one possible Discouragement from applying to him for that purpose. Some Doubt, I mean, whether He, who alone is Able, be equally Willing, to make Men *wise unto Salvation*. Now the words of my Text express the Disposition, as those before did the Power, of doing us good. For nothing could more significantly set forth a most tender and extensive Charity to Mankind in their Distress, than this gracious, this general, this very affectionate Invitation, *Come unto me, all ye that labour and are heavy laden, and I will give you rest.*

I hope none who now hear me need be told, that by *Coming to Christ* is meant, in Scripture Language, an Approach of the Mind and Heart: Being, as the Greek Word signifies, *Profelytes* to his Doctrine, submitting to be taught and governed by him, in the Quality of Disciples, and Servants, and Followers. This is here prescribed as a Refreshment and Remedy for *Weary and Labouring* Souls. How fitly, will appear by answering Two Enquiries, which I shall make the Subject of my present Discourse.

I. *First*, What those Burthens of Misery are, which expose Men to all that Hardship and Disquiet, thought fit to be intimated here by Wearisomness, and Labour, and Pain. And then,

II. *Secondly*, What Comforts and Cures the sincere Obedience of Christ and his Gospel administers to each of these respectively.

I. As to the Causes of this Misery, They may, I think,

be conveniently enough reduced to Three sorts. Such as arise

Either, *First*, From the Temper of the *Jewish* Law, and the State of Mens Souls under that Dispensation.

Or, *Secondly*, From a Consciouſness of their own Sins.

Or, *Lastly*, From the Afflictions of the present Life.

1. The *First* of these, which regards the *Jewish* Law, though exceeding pertinent to our Lord's Purpose, and the Circumstances of the Persons with whom he was then conferring, is yet to Us, Blessed be God, of no farther Concern, than as the Weight of the Burthen, when rightly understood, may make us duly thankful for the Greatness of the Deliverance. Referring therefore to my Second Head so much as may be serviceable to that End: I proceed to the Next Burthen, which I presume our Saviour might have in view. And that is,

2. The Consciouſness of our own Sins. It were easie to enlarge on this Occasion, by representing the Justness of giving to a vicious Course of Life the Titles of Weariness and Labour: How exactly they square to the insupportable Tyranny of ungovern'd Appetites and Passions, and to the endless Drudgery of attempting to gratifie them. But this I rather take to be insinuated at the 30th Verse, where the Yoke of Christ is affirmed to be *easie*, and his *Burthen light*. And therefore, since neither the Time permits, nor the Text obliges, me to go so far, I chuse to confine my Thoughts to that Sense of Guilt in particular, which we so often find *David* and other Holy Penitents in Scripture complaining of, as a Load very *fore*, and *too heavy for them to bear*.

At the instant of Commission we are warmed with Passion and eager Desire. The Prospect of some Pleasure or Profit carries us out of our selves; and, like Soldiers in Battel, we are not sensible of the Wound, just at the Moment of its being given. But, when the Heat of Action is over, then like Them too, we grow stiff and full of Anguish. The Flush of our Spirits cools, and the Gayety of our false Expectations forsakes us.

We

We begin to see the Fact as it really is, strip of all those counterfeit Beauties, in which Sensuality and the Subtlety of the Tempter had dress'd it up, to deceive us. And, upon a second and sober Recollection, nothing remains behind, but deformed Images of our Folly, and the smarting Scourges of a Self-condemning Breast.

And, Who is able to live under the Gnawings of This *Worm*? Were there no other Torture in Wickedness, but that of being eternally dissatisfied with one's own self; and the clamorous Reproaches that sound from within, no Man of Reason and Ingenuity could long support it: None could think any Advantages of Sin worth his Purchase, at so dear, and withal so unbecoming, so unmanly a Price.

But, when the Matter does not end here; ^{1 Joh. iii. 20.} When *our Hearts* therefore *condemn us*, because we have offended One, who *is greater than our Hearts, and knoweth all things*; One, who sees a great deal, which We never observed; and punctually remembers many things, which We have long since forgotten; and considers distinctly each Aggravation of those Crimes, which our Own Partiality hath, by all possible Artifice, laboured to soften and extenuate: When the Sentence we now pass upon our guilty selves, is but a Pledge and sure Anticipation of that future and final one, which shall be pronounced in Thunder by our angry Judge: And the present Horrors of a wounded Conscience so many Forecasts of the fruitless and endless Agonies of the Damn'd: When, I say, the Case stands thus with Sins unpardoned, no wonder if such *Remembrances be grievous*, and the *Burthen* of them *intolerable*. And yet this and no better is the Condition, to which a Habit of Vice indulged reduces Men; So bitter is the Reflection, so dismal is the Prospect, of an accusing Mind; till thorough Repentance have made up the Breach, and God speaks Peace and Reconciliation to it.

It must be confess'd, and is but too sad a Truth, that This is not the Case of every Wicked Man. Many even of the most profligate are utter Strangers to these Terrors, and commit the vilest things without any Remorse at

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all. St. Paul instructs us, how to account for their doing so; when he says, *their Consciences are seared with an hot Iron*, and that they have so *hardned themselves* by Custom, as to be *past feeling*. If therefore Some work all
 1 Tim. iv. 2. Eph. iv. 19. *Uncleanness with Greediness*; if they glory and triumph in *their Shame*; Does this proceed from the Safety? No, but from the Stupidity of their Souls. Yet these are the Wretches, that insult Religion and its Ministers, that often rejoyce in, and boast of, such Insensibility, as a Mark of their Happiness and Native Freedom. Vain absurd Men! Why do ye not (for ye might with equal Reason) extol the peculiar Happiness of an Apoplexy, and the profound Tranquillities of a Lethargy? In all these Cases Ease is equally the Symptom of Misery and Danger: For till the Patient be awakened into Tenderness and Smart, there is no Hope, no Possibility of a Cure. A *Wounded Spirit* is certainly very grievous and hard to bear, but even the painfullest of those Wounds will bring more true Comfort at last, and are infinitely rather to be chosen than that sottish Hardiness, which says of Guilt in general, as Solomon's Drunkard did of his Wine; *They have stricken me and I was not sick; They have beaten me and I felt it not; When shall I awake? I will seek it yet again.*
 Prov. xxiii. 33.

3. The Third Burthen, which I presume to be intimated in the Text, was said to be, That Suffering and Disquiet of Heart, which may arise from the Afflictions of the present World. The Greatest and most Prosperous of the Sons of Men are in no degree exempted from the Power of Providence; but feel in their Fortunes surprising Changes, and frequent Interruptions. Diseases and Pains in their own Persons, Hazards and Losses in their Estates, Disappointments in their most promising Hopes and Undertakings, Parting with the Usefullest of their Friends, and the dearest of their Relations: and a thousand and ten thousand Melancholy Events, which no Prudence can prevent, no Sagacity can foresee, and consequently no Wit of Man can particu-

larly describe: Some or other of These do more or less chequer the Life of every one of us. These there is no Remedy, but bear we must: And well it were, if all of us could bring our selves to bear them as we ought. The great Misfortune is, that, when these fall in with a black heavy Blood, weak Minds, or very tender Natures, the Impression is too strong: Life it self grows a Burthen, and all its Comforts are sowred and swallowed up, by some too over-bearing Resentment of Grief. And indeed even They, who are most happy, both in their Circumstances and their Constitutions, do find the Mixture of Sweets in their Cup, or (which in regard of the point before us comes much to one) the manner at least of their tasting and being affected with These, greatly overpower'd by that of their Bitter Part.

If then we view Mankind in this melancholy Position; Exposed to infinite Sufferings and Temptations; Push'd on to sensual Pleasures by strong Appetites, not to be gratified with Safety; Violently averse to many Difficulties, which Reason and Honour forbid them to decline; Liable to daily and hourly Alterations; And much more sensibly moved with every Change from Better to Worse; Destitute, Afflicted, Tormented; And all without the Notices of any other State, or the Support of a Compensation to be made hereafter, ~~and~~ where shall we find a Creature more truly pitiable?

I am not now considering, what Reliefs might be had from those Privileges, by which Humane Nature is so gloriously distinguished, supposing every Man to make the best, that can possibly be made, of Reason and Consideration. But I take Men as we find them, and as they commonly order the Matter. And thus I may be bold to ask, what those Privileges are generally in Fact, and in the Event, but so many fresh Instruments of new, unnecessary, and more grievous Troubles. Brutes are indeed a great deal beneath us in Dignity and Capacity, but are they not manifestly beneath us in several Aggravations of Suffering also? They feel the Present, and they feel That only. Their Evils are all of Nature's and God's sending: They do not fear what

they cannot foresee, and when their Pains have done, they have done with them. And how supportable is This, in Comparison of that which the Generality of Mankind endure, whose most and forest Troubles are not the Work of Providence, but their own? They chew the Cud of every unpalatable Morfel, renew their Calamities by sad Reflections upon them when pass'd and gone, but forget the numberless Blessings that should balance These; are ever looking forward, and scaring themselves with distant Possibilities, and lose all Sense of present Good by ghastly Images of Evils that never come to pass at all. Thus are Reason and Memory turn'd upon our selves, and made our constant Executioners: As if the Prerogative of Mankind consisted only in a greater Dexterity to rack and torment themselves, than any other Creature here below is made capable of.

What Redress then shall wretched Mortals find, so qualified by Nature, so industrious by the Abuse of their Faculties, to contrive their own Misery and perpetual Disquiet? Will the Sense of a God, and Providence, and those Improvements of Reason, commonly called Natural Religion, administer Comfort and Relief? No: Not in any degree. These only add Weight to the Burthen; by representing our Crosses and Calamities, as the Disposals of a Power above us. For, whatsoever might be said of his Wisdom, Good Men in Affliction could have slender Confidence in his Justice, or Benignity. A blind Chance were to such more eligible, than a Governour who sees and knows, but does not distinguish in his Distributions. Bad Men indeed could not accuse him of Iniquity: But would that make their Punishments one whit the more tolerable? Surely it is not, nor ever can be, a Mitigation of our Suffering, to know we have deserved to suffer. Quite contrary; It is the last and highest Aggravation, by adding the Sense of Guilt to that of Pain, and pointing all our Adversities with the Goads and Stings of a restless upbraiding Conscience.

So would the Case stand with Natural Religion; and the *Jewish* could not mend the matter. For in a Law expressly covenanting (as that did) for Temporal Mercies

Mercies and Judgments, the State of each Man's Fortunes would be expected to hold Proportion with his Deserts. Consequently, the more firm Persuasion of the Truth of God any Man entertained, the more uncomfortable must every severe Dispensation be to that Man; because carrying the Signature of a Wise and Righteous God, angry and avenging some proportionable Provocation. And how dark, how dismal these Apprehensions are, how full of Horror and Amazement, all who have felt them know: And We, who are God's Ministers, too frequently can see, in Them, whose disordered Spirits and Religious Melancholy confound even Piety and Virtue it self, with the bare borrowed Form of Guilt, and imaginary Terrors of Despair.

Such was the Condition of Mankind before Christ; Such is it still without Christ. Which, methinks, should prevail with all that hear me most passionately to desire a Remedy for so complicated a Misery. And where this may be found, I now proceed to shew, by observing under my

II. *Second Head*, What Cures and Comforts the sincere Obedience of Christ and his Gospel administers, to Each of those Grievs and Burthens already specified under the First Head.

1. And here it is fit I begin with the *Jewish Law*: The Burthen whereof is happily removed, and our thankful Acknowledgements for its being so are due upon these following Accounts.

As its laborious Ceremonies are abolished, and in Their stead an easie and rational Service required at our Hands. A Worship in Spirit and in Truth; The Practice of noble and beneficial Virtues; worthy the Majesty of God to accept, worthy the Dignity of Man to pay; And such as sufficiently recommend themselves to the sober Sense and Judgment of every considering Person.

A second Instance of our Happiness in this respect is the Provision made against the Inefficacy of the Legal Sacrifices, by the One, the Universal, the perfect and sufficient Oblation of the Lamb of God: The Lamb, who alone could take away Sin; The Lamb, who once offered

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offered takes away the Sins of the whole World; The Lamb, of which those under the Law were Types and Shadows, and derived all their Worth and Title to Acceptance from prefiguring Him.

The Rigour of that Law is also remitted, by changing the Obedience of Works into that of Faith: By making gracious Allowances, and large Abatements for unavoidable Accidents and Infirmities, and receiving Men upon Terms consistent with frail and corrupt Nature. By proposing to all Sinners truly Penitent, and to all Good Men sincere in their Endeavours, that They shall be justified by the Merits of Another, who could not have any of their Own to expect that Blessing from.

Upon the whole matter then, the Gospel, though a Yoke, is a gentle and easie Yoke, in comparison of That shaken off and exchanged for it. The Covenant now struck with Mankind accommodates it self to our Capacities; It is possible to every honest and willing Mind. It treats us with more Respect, no longer as Servants, but as Children, nay as Heirs: It is also established upon more glorious Promises: Not the Inheritance of an Earthly *Canaan*, or Abundance of Corn and Wine; but of Joys exalted and refined: Figured to us indeed by *eating and drinking with our Heavenly Father in his Kingdom*; but in reality suitable to the utmost Desires of a Rational and Immortal Soul; Even the ravishing Delights of His Presence, with whom there are Plea-

asures unconceivable, inexhaustible Rivers
of Pleasure for evermore.

Psal. xvi. 12.

2. The Next Advantage to be considered is That which the Christian Religion brings to Them, who are *grieved and wearied with the Burthen of their own Sins*. Now the fundamental Point of this Religion is a Saviour and Redeemer. One, who is the Beloved, the

Only Begotten Son of God, and therefore He must needs be able; One who came into the World for that very purpose, that *all, who believe in Him should not perish, but have everlasting Life*, and therefore He cannot but be willing doubtless, *to save to the uttermost them that come to God*

Joh. iii. 16.

Heb. vii. 25.

by Him. One, who hath washed us in his own Blood, nailed the Hand-writing that was against us to his Cross, and triumphed over Sin in his Death. One, who, we are perfectly assured, hath effected all this, in that God raised him from the Dead. For nothing less than the full Payment of our Debt could have rendred the detaining him in the Grave impossible. And therefore the Justice of God, when opening the Prison, and releasing our Surety, did by that very Act acknowledge Satisfaction. To be baptized, to believe, to repent, to engage, and to live, as becomes Christians, this is still, and this is all, left upon Us to do. And though all our Actions will continue imperfect, and too many of them may happen to be very impure; yet still there is Mercy to pardon, still there is Grace to assist. And to Them, who are careful not to abuse These, are those peaceful Voices sounding from above, *My Strength is made perfect in Weakness, and Son, be of good cheer, thy Sins are forgiven thee.*

Rev. i. 5.

Colos. ii. 14.

2Cor. xxii. 9.

Math. ix. 2.

The Terrors of *Satan* may possibly disturb, and the Mistakes of a timorous Mind, wrought up by an unhappy Complexion, may sometimes deject even such good Men as these. But so long as they give Diligence heartily to bewail all involuntary, and to avoid all presumptuous Wickedness; They may accost their tumultuous Spirits in *David's Soliloquy*, *Why art thou so sad, O my Soul, and why art thou so disquieted within me? Still put thy Trust in God: For, as one better instructed than David argues, Who shall lay any thing to the Charge of God's Elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right Hand of God, who also maketh intercession for us.* He hears our every Sigh and Groan, is conscious to every pensive Thought, puts those Tears into his Bottle, with which the pious Mourners wash their Beds; interposes his own Blood and Sufferings, skreens the trembling Penitent from the Justice of an angry God, and brings him before a reconciled and tender Father. A

Psal. xliii. 5.

Rom. viii. 33, 34.

Psal. lvi. 8. vi. 6.

Father.

Father, whose Bowels yearn over the Miseries, which his ungracious Children bring upon themselves: And a Father always ready to receive with open Arms the most prodigal and lost of all his Sons, when they abandon their Extravagance, and come back to Him and their Duty. This is our Rock, the Refuge and Confidence of frail and guilty People, that if we be *Sinners*, we are such as

Christ came into the World to save: That
1 Tim. i. 15.

no Offences can be so enormous, which his Propitiation is not more than equivalent for; no Sickness so desperate, but this Spiritual Physician is able to heal it. And they are the Diseased, they are the Polluted, that He comes to: They are the *Weary*, They are the *Heavy* laden, whom he calls. And He would not bid them come, if He were not willing to receive them. He that invites in general Terms, does not exclude the worst: And the Worst, provided they be *Weary*, sensible of their Burthen, and desirous to be eased of it, shall not be thought unworthy of Refreshment, and Support, and Deliverance.

3. *Lastly*, Those Disquiets which arise from Worldly Afflictions are likewise most effectually asswaged and healed by the Doctrine and Service of Christ. For

it is the peculiar Glory of the Gospel to have
2 Tim. i. 10.

brought Life and Immortality to Light, and, by establishing the Certainty of One to come, to have given us a right understanding of the State we now are in. Hence we learn to distinguish between a transient Condition of Discipline and Trial, and one of Duration and final Retribution. Hence that the Season of Rewards and Punishments, strictly so called, is not yet; nor the Fate of Men fix'd and absolutely determin'd here below. Consequently, that no certain Judgment

can be made of our selves, or of others, from
Ecc. ix. 1.

the different Fortunes dispensed to them: Nor any peremptory Sentence pass'd, whom God loves or whom he hates, by any thing, or by all the things that are at present before us. The same Adversity may be, to One the Blow of an Enemy, and to Another the Chastisement of a Father; To One meant for a Scourge

of his Vices; To Another an Exercise of his Virtues: To Both very serviceable, in order to present Improvement, and to future Happiness. And therefore it is easie to discern how it may consist very well, not only with the Justice, but even with the Mercy of God, to afflict the Best of Men; in regard no Life is so unblameable as not to deserve some Correction; nor any Example of Piety yet so bright, as not to be capable of still greater Lustre.

Now when these Reflections have been duly made (which to be sure they have not, till we are seriously convinced, that all Events are disposed by One who is wiser than We, One, who sees and weighs our Circumstances throughly, One, who loves us infinitely, and seeks all Occasions to do us Good) We then have a Comfort solid and adequate to the severest of his Appointments concerning us. And this is a Comfort peculiar to Christianity. Because no other Institution ever did or could set the Demerits of Sinners, the Love of God to Mankind, and our Hopes of a Bliss immortal, in their true Light. The utmost that Philosophy can pretend to upon this occasion is in the very worst Sense of the Poet's Terms, *Verba & Voces*; Words only and empty Sounds in comparifon. For ten thousand such Volumes as *Seneca* and *Epictetus* can never lie so close at our Hearts, or give that sweet Repose to Spirits in Perplexity; as this single Text from *S. Paul* rightly applied would do: *Our light Affliction*, which is but for a moment, worketh out for us a far more exceeding and eternal Weight of Glory.

I ought not to leave this Head without adding, that, to prevent all Disappointment or Mistake in our Expectations from the Promise in my Text, we must proceed with some Distinction, concerning the Burthens severally spoken to. That of the *Jewish Law* is indeed quite taken off; But from the Other Two we are not totally delivered: And must therefore think our Lord as good as his Word, if at present we be strengthen'd against Sin, and supported under Affliction. The Son of God himself, who is our Pattern, had his Temptations and

his

his Agonies. And His Example will direct us, how to interpret his Promise, when either of those Cases happens to be ours. He had the Ministry of Angels in Both; We in proportion have Leave to depend upon a mighty, though invisible, Assistance; The Protection of God's Providence, the Presence of his Grace, to sustain and defend, to strengthen and to rescue us. A peaceful Conscience; A Mind contented, even, and serene; A lively Faith, stedfast Trust, and cheerful Hope; In these is the Repose of a Good Man, while Mortality detains him here below. But the time is drawing on, when such as come to Christ shall actually cease from Sin, and be at perfect Rest from the Labours and Troubles of Life. For the Seeds of Immortality are already sown, and have taken Root, though they cannot bring Fruit to Maturity, except we die. And nothing can go higher than This. No Calamity can, in the Reason of the thing, be a Match for that Comfort, which is qualified to reconcile us even to Death, and can disarm that last grim Adversary of all his Sting and Terrour. And this is done to every good Christian, by rendring his Grave a Passage to Light and Bliss, and the Separation of Soul and Body an Expedient necessary to consummate the Happiness of Both.

And here I should have concluded, did not the Respect due to our Holy Mother the Church of England oblige me to put you in mind, how properly she hath chosen the Words I have Been treating of for an Encouragement to, and how glorious an Accomplishment the Promise contain'd there finds in, our devout Approaches to the Sacrament of the Lord's Supper. An Ordinance, which it were a Criminal Boldness to celebrate; did not his kind Command enjoin it, and his condescending Invitation beget a just Confidence, that They who comply with it shall be graciously received. And, Is it possible, that He should bid us come to him, nay that He should come forth, and meet, and offer himself to Us, in this most noble, most beneficial, most comprehensive Institution, and we turn our Backs upon, and stupidly refuse so astonishing a Mercy? Surely, if there be in us any Reve-

rence

ence or Gratitude to Christ, if any real Concern for our own Comfort and Salvation, we shall not, we cannot believe our selves so unworthily. For where is Their Reverence, who call themselves his Disciples, and decline an Act of Worship of their Lord's positive Institution: A distinguishing Worship peculiar to our Character, because directed to, and centering in the Blessed Jesus, in the quality of God-man, and the Saviour of the World? Where is their Gratitude, who affront the Pledges of their dying Master's Love, and despise his Legacy by withholding a Tribute of Thanks appointed to be rendered after this solemn manner, in remembrance of that precious Body broken, and Blood shed, to which all the Blessings of the Present, and all the Hopes of the next Life are owing? And how can They be in earnest desirous of true Happiness and Comfort, who will not be persuaded to these Holy Mysteries, wherein the several causes of their Misery might meet with most suitable and seasonable Relief. According to the Wise-man's Observation, the Manna of old, *serv'd the Appetite of the Eater, and tempered it self to every Man's liking.* But to this Bread of God its Antitype, there is due a yet nobler Commendation: For This not only feasts the Palate, but supplies and accommodates it self to all the spiritual Wants and exigencies of every one that hungers after Righteousness.

Wisd. xvi. 21.

Come hither then, ye that have wearied your selves with Iniquity, and expended your Time and Thoughts upon the Vanities of this World. Come, that you may see how gracious the Lord is, and taste the much sweeter Delights (to which you have too long been Strangers) prepared for them that sincerely love and devote themselves to Him.

Come hither, ye humble trembling Penitents, mortified with Guilt, and fearing it too great to be forgiven: Come, that your Faith may be strengthened, when by these lively Remembrances of a dying Son of God ye are taught how much it cost to redeem your souls, and then suffer your selves to doubt, you can, whether *He who spared not his*

Rom. viii. 32.

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own Son, but delivered him up for us all, will not with Him also freely give you all things.

Come hither, Ye Sons and Daughters of Affliction, that the Representations of an innocent Jesus once crucified, but now exalted to the Right Hand of God, may at the same time possess your Souls with Patience under Sufferings less than you deserve, and solace them with those Forecasts of a Bliss hereafter, greater than you can possibly deserve.

Come, You that have been injured and persecuted, traduced and disgraced; You that confine your Bowels or Affection to your Kindred, or your Friends, or your Party, or your Country; Come, that the Commemoration of a Master praying for his Murderers, and pouring out his Heart's Blood for a whole World, a World of Enemies and Rebels (for such and no better are Sinners) that this, I say, may melt you into Compassion, enlarge your Disposition to forgive, and convince you that a Christian's Charity ought to be, like his Master's, boundless and universal.

Come, Ye that are apt to be born down by Temptations, and disheartned with the Difficulties of your Duty; Join your selves to this Captain of your Salvation, by receiving the Symbols of that Body and Blood, which are the Sustenance of the Spiritual Life, Recruits of the Faint and Feeble, the Vigour of the Healthful, and the Security of the Strong.

In a Word, Come All of you to this meek indulgent Saviour, in the Way of his own Appointment, lay down your Cares and Miseries at his Feet, be but content to abandon your Sins and your Sorrows, and ye shall certainly find Rest and Peace.

And do thou, O Blessed Jesus, who hast so condescendingly invited us by thy Holy Word, vouchsafe to speak to our Souls so effectually by thy Grace, that Each of us may readily and sincerely answer, after thy Example, *Lo, I come to do thy Will, O God.* Grant this for thy Mercy's sake, Who with the Father and the Holy Spirit livest and reignest one God, World without end. Amen.

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